Regd. No. L 7678

TAHRIK-I-JADID

Digitized by Khilafat Library Rabwah

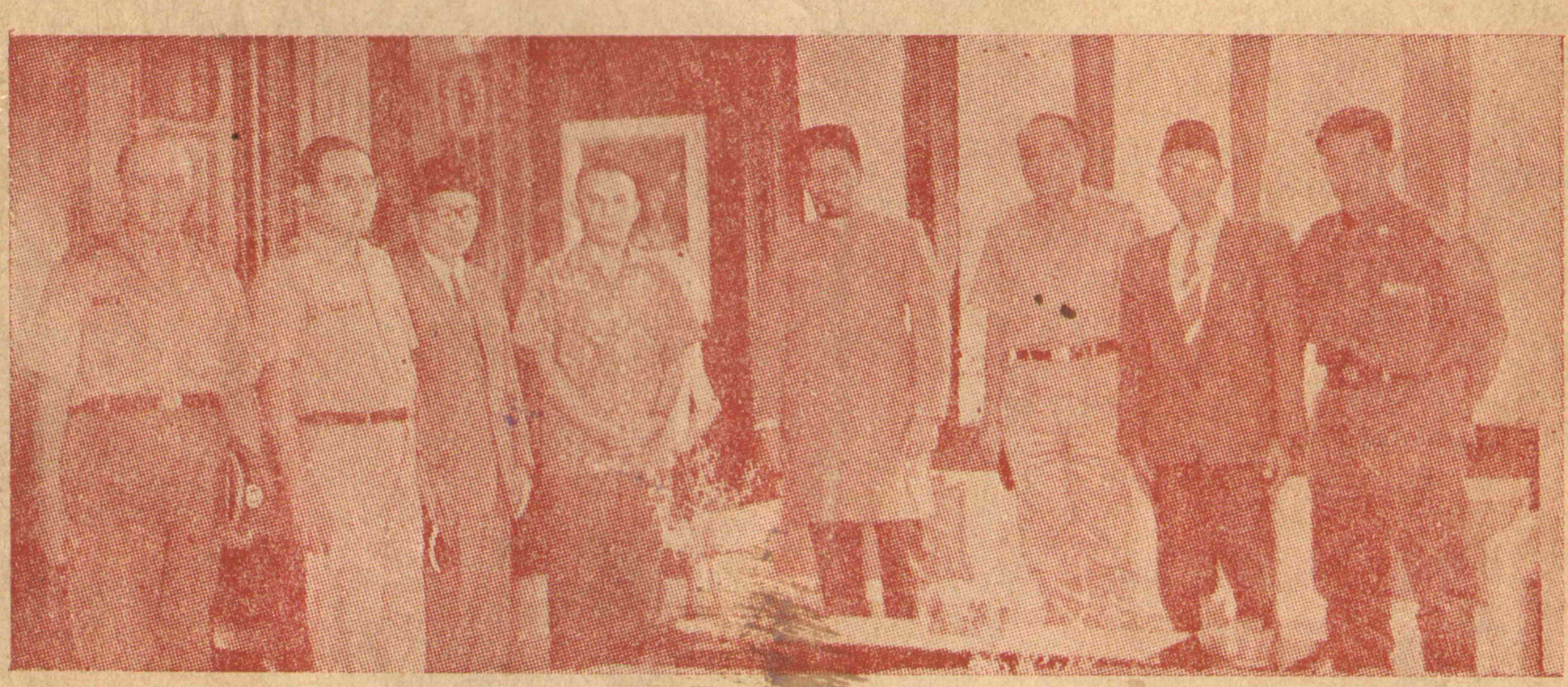
Editor: **Naseem Saifi**

Jamadius-Sani 1389—Zahur 1348—August 1969

Maulana Mohammad Munawar
left for Tanzania on 6th of July, 1969.

مکرم مولانا محمد منور صاحب
انچارج احمدیہ مسلم مشن، تنزانیہ (مشرقی افریقہ)

Maulana Imamud Din (Ex. Raisut-Tabligh, Indonesia) with
members of the Management Committee



مکرم مولانا امام الدین صاحب سابق رئیس التبلیغ - انڈونیشیا
انڈونیشیا کی مینیجمنٹ کمیٹی کے اراکین کے ہمراہ -

رقم کتنی بھی ہو...

۵ روپے یا ۵۰۰ روپے، ہم آپ کے اکاؤنٹ کی قدر کرتے ہیں۔
صرف چند روپوں سے آپ سیونگز اکاؤنٹ UBL میں کھلوا سکتے ہیں۔
خدمت میں نیازمندی اور کام میں ہنرمندی ہمارے نشانِ امتیاز ہیں
اور بینکاری کو آپ کے لئے زیادہ سے زیادہ مفید بنانا ہمارا شعار ہے۔

پاکستان میں ۵۰۰ سے زائد شاخیں۔ بیرونی شاخیں:۔ لندن، برمنگھم، شیفیلڈ، بریڈفورڈ، بحرین، العین، ابوظہبی اور دوبئی،
لبنان اور سوئٹزرلینڈ میں ذیلی ادارے۔ کراچی، ڈھاکہ اور راولپنڈی میں کمپیوٹر بیورو۔ لاہور اور چناگانگ میں سٹاریات کے مخصوص مراکز۔

دی یونین بینک لمیٹڈ — یونائیٹڈ بینک کا ایک ذیلی ادارہ۔

Digitized by Khilafat Library Rabwah

یونائیٹڈ بینک لمیٹڈ

UBL

UBL 10 - 193 - 9 - B-UO.R

LINTAS

بسم الله الرحمن الرحيم

THE

TAHRIK-I-JADID

MONTHLY

Vakil-i-A'ala Visits Iran, Turkey & Yugoslavia

Digitized by Khilafat Library Rabwah

By

B. A. Rafiq, Secretary to Vakil-i-A'ala (on tour)

Hazrat Khalifatul Masih III, the head of the Ahmadiyya Community, eversince the commencement of his ministry, has been seriously considering the expansion of the missionary work which his noble and thoughtful father Hazrat Khalifatul Masih II began. For this purpose his eyes are constantly surveying the distant horizons and his plans are designed to meet the priorities. Out of these, Eastern Europe, has taken the top position in the queue. The countries on the north eastern coast of the Mediterranean are the first target of the new era of Ahmadiyyat. Before establishing a stronghold of mission centres in these countries, it was necessary to note the spiritual pulse of the population of these territories.

Hazrat Khalifatul Masih, therefore, gave this important assignment of stock-taking in the capable and experienced hands of Sahibzada Mirza Mubarak Ahmad, the head of the foreign missions at Rabwah. With his prayers and the prayers of the thousands of Ahmadis the Sahibzada Sahib flew from Pakistan to Teheran on the 17th of June and immediately on his arrival there he began his work in connection with the furtherance of the cause of Islam and Ahmadiyyat.

Meetings of the Jamaat were arranged to make it possible for him to discuss the Community affairs (at one of these sessions, he addressed the members of the Lajna Imaullah) The non-members were also contacted and in a very friendly atmosphere, the discussion centred round the preaching of Islam. Almost all of them expressed great appreciation for the work that Ahmadiyya Jamaat is doing to move the cause of Islam forward.

From Teheran he flew to Istanbul (previously known as Constantinople) on the 20th of June.

This important city in Turkey had claimed the attention of the Muslim rulers as early as 49 Hijra when Amir Moawiyyah, after having suppressed his rivals and having established his throne, made adequate preparations by sea and land to conquer it. A genuine saying of the Holy Prophet is related in this context that he gave the glad tidings of having seen in paradise, the participants of the first three ships bound for the conquest of Constantinople, the city of Caesars. The Arab troops were led by Abdul Rahman son of valiant Khalid—the sword of God. The enemy had little to hope, and the Arabs had no reason to fear. Without delay or opposition the naval

forces of the Arabs passed through the unguarded channel of the 'Hellespont' which even now is maintained as the natural bulwark of the capital. Constantinople was besieged but the besiegers had under-estimated the strength and sources of the enemy. The solid and lofty walls were guarded by numbers and discipline. For seven summers, from a base nearly 87 miles South, repeated attacks were made on the well-guarded city. The Arabs dismayed by the strong fortifications and the effective resistance, were compelled to relinquish the fruitless enterprise. Amongst the first participants was Abu Ayub Ansari, who received the martyrdom. This venerable Arab, one of the last companions of the Holy Prophet, was numbered amongst the *Ansars* of Medina whose offer of providing residence to the holy master was luckily accepted at the time of flight from Mecca and entry into Medina. In his youth, he fought at Badr and Ohad, and in his mature age he was the friend and follower of Hazrat Ali, and the last remnant of his strength and life was consumed in a distant and dangerous war against the enemies of Islam. His memory was revered but the place of his burial was neglected and unknown. Later, a vision revealed the spot at the front of the wall and the bottom of the harbour. The tomb was erected and the mosque of Abu Ayub Ansari has been deservedly chosen for the simple and marshal inauguration of Turkish Sultans. Besides Abu Ayub Ansari, the other notable companions like Usama bin Zaid, Amar bin A'as, and seven others who participated in this jihad are also buried in this city. No pen can ever describe the eagerness of the Arab forces to get martyrdom on this occasion. They took serious risks in forcing themselves into the heart of the enemy's lines. The Romans pierced their bodies by the spears and lances. Thirty thousand martyrs are said to have laid down their lives in the besiege. Their souls hovered over the city to see the end of the glory of christianity. Centuries later the tide turned and Constantinople finally fell into the hands of Muslims.

The Sultanate of Turkey flourished and the country too willingly accepted the religion of the Qur'an, a faith they have kept to their bosoms till this day. As the times paseed the Turkish people expanded and the well known Ottoman Empire had taken under its protecting wings the areas around the Mediterranean coast. The Empire, however, suffered a blow from the first World War when the defeat of the axis reduced the Turkish power drastically. In the post-war period, Kemal Ataturk, who brought the crippled country to power again, did magnificent work to raise the prestige of the Turks. Unfortunately, the religion of Islam fell a prey to customs, superstitions and vice. To restore the crumbling structure of Islam, was the motive force behind this exploratory visit of Sahibzada.

I joined Sahibzada in the capacity of his secretary at Constantinople. He halted in this city for three days and tried to contact some Turkish friends and then flew to Izmir, formerly known as Smyrna, an important city on the coast of the Aegean Sea.

Digitized by Khilafat Library Rabwah

In Istanbul Sahibzada Sahib had the opportunity of visiting the tomb of Hazrat Abu Ayub Ansari who had been fortunate enough to have received the honour of the stay of the Holy Prophet, peace and blessings of God be upon him, at his house when the Holy Prophet migrated from Mecca to Madina. How this honour became the lot of Hazrat Abu Ayub Ansari is an interesting story. It is said that when the Holy Prophet, peace and blessings of God be upon him, reached Medina, every one of his devout followers wanted him to honour him with his stay at his house. The Holy Prophet did not like to prefer one over the other and therefore told them that he

would let his camel move about as it liked and wherever it stopped there at the nearest house, he would stay. The camel stopped (and sat down) near the house of Hazrat Abu Ayyub Ansari, and his house therefore became the residence of the Prophet of God. (The Holy Prophet preferred the ground floor and let Abu Ayyub Ansari stay at the first floor).

Also in Istanbul Sahibzada Sahib had the joy of visiting the place where the sacred clothes, the sword and bow of the Holy Prophet are kept with great care and respect. The clothes are locked in vertical position, but the sword and the bow are open for every body to see. By the side of the sword is placed a sheath made of gold—the whole of it—studded with diamonds and jewels which emit dazzling brightness. Sahibzada Sahib could not control himself and sobbed and tears rolled down his cheeks. After all he was looking at the things which had touched the body of that great person—the greatest of all men—who is rightly the greatest benefactor of the whole humanity, nay of every thing that is to be found in the universe. The man whose person was dearest to God and who endered himself to millions of people all over the world and for whom prayers are offered day and night in every nook and corner of the world.

Sahibzada Sahib also visited the tomb of Maulana Roomi, the great thinker and poet whose memory is as fresh today as it was when he moved on this earth. He is a pride for the Muslim Nation—indeed he is.

An old Ahmadi named Mr. Shinasi used to correspond with Sahibzada in the past. Later on, somehow, the exchange of letters on his part had ended and he was not heard of anymore as all the letters addressed were returned with the note that the addressee was unknown. He is a great scholar and has the mastery over Turkish, Persian and English languages.

He has translated some of the books in Turkish language. These books include Introduction to the study of the Holy Quran, New World Order, Teachings of Islam and Life of Mohammad ; the first two have been published while the other two will soon go to the Press.

The whereabouts of Mr Shinasi were traced by our American sister Jameela who had been requested to contact him and find out his address. As Sahibzada Sahib reached Izmir a telephone call from Miss. Jameela was received inquiring about his arrival. Shortly after, she too came to the hotel to welcome Sahibzada Sahib.

On the following day Mr. Shinasi himself came to the hotel to meet Sahibzada Sahib. How pleased he was to know that the Sahibzada had flown from Pakistan to meet him. His eyes we.e full of joyous tears as he eagerly looked at him.
When he learned that Sahibzada was the son of the late Hazrat Khalifatul Massih II, his happiness knew no bounds. He immediately got up and in loving devotion embraced him with tears of joy trickling down on his cheeks. There was no doubt that he deeply loved the Promised Mesiah and the late Hazrat Khalifatul Massih II whose son then stood before his eyes. He anxiously surveyed Sahibzada from head to foot trying to associate his appearance with the photographic impressions of his holy ancestors. The talks with him revealed that he was really a learned scholar of philosophy, history and literature.

From Izmir Sahibzada Sahib flew to Ankara where Lt. General Akhtar Hussain Malik had come to the Airport to fetch him. Sahibzada Sahib was his guest. In this city, he contacted several Turks who politely exchanged their views with him on Ahmadiyyat.

One of these, Mr. MAJID BASIT, had lengthy discussions with Sahibzada Sahib, extending to almost ten to

August 1969

Digitized by Khilafat Library Rabwah

twelve hours. He was in Norway before and it was there that the opportunity of his getting introduced to Ahmadiyyat arose. He came across an article in a local newspaper which said quite a few unsavoury things about Islam. Within a few days somebody named BOLSTAD wrote a rejoinder and thrashed out all the points made in the said article. Mr. MAJID read this rejoinder and was so over whelmed with joy that he wrote to the Editor of the newspaper to provide him with the address of Mr. BOLSTAD. Having obtained the address he wrote to Bolstad to know more about him. Mr. Bolstad told him that he was an Ahmadi Muslim and that he would meet him when he next went to Oslo (where Majid was staying).

Mr. Bolstad did go to Oslo and met Mr. Majid who later on visited Copenhagen and met Imam KAMAL YUSUF and SAIFUL ISLM-MAHMUD. When Mr. Majid returned to Turkey and told his friends of what he had heard and seen about Ahmadiyyat. intellectual pressure was brought on him to change his views. He was given a lot of books (by Professor Elyas Burney and others). He was very much influenced by all this and was greatly biased against Ahmadiyyat. It was in this atmosphere that Sahibzada Sahib met Mr. Majid. The discussions seemed to have no effect on him. Even when he said, at the end of these discussions, that his doubts had been removed, he was not prepared to join the Jamaat. Sahibzada Sahib told him that the last resort was prayer and suggested that the two of them should pray. They did, and the very next day, when Sahibzada Sahib was about to fly to Istanbul for his onward journey to Belgrade, Mr. Majid, with great joy in his eyes, presented the Baiat Form duly signed, to Sahibzada Sahib.

One day he brought with him five university professors. One out of these was the able author of several books. He was introduced as the Head of the Department of Islamic Philosophy. He asked numerous questions about Ahmadiyyat from Sahibzada and received appropriate replies to his inquiries. All of these seemed to have formed a good impression about Ahmadiyyat.

Lt. General Malik arranged a dinner in honour of Sahibzada in which he invited the Pakistani officials of CENTO and Pakistan Embassy.

He met another Turk—a high official of the R.C.D.—who had invited him to tea. Sahibzada Sahib talked to him in detail about Ahmadiyyat. He was acquainted with Ahmadiyyat before. He promised to visit Rabwah in near future There is little bias against Ahmadiyyat in Turkey amongst the general public. The educated class hardly showed any kind of enmity or hatred. They all seemed to know about Ahmadiyya Jama'at and its activities. Turks love their country very much and are proud of their institutions and of their ancestoral achivements. They lead a simple life, are very polite and sociable and are greatly hospitable. They have a great regard for Pakistanis. They love Islam. At the *salat* time their mosques are filled with worshippers of one God.

From Turkey Sahibzada Sahib went to Yugoslavia's capital—Belgrade. A high official of Yugoslav Govenrment was at the Airport to receive him. He took him to a hotel and supplied him with details about the Muslims in the country. According to his statistics, the populaton of the Muslims in his country is 3,100,000 which formed 15% of the total population. Sarajevo has a greater percentage of the population of Muslims. There are 71 mosques in that city. The executive council of the Ulemas and the chief of the Ulemas also have their headquarters there. The total number of mosques in

Digitized by Khilafat Library Rabwah

Yugoslavia is estimated to be 1500. Attached to several of the mosques are the religious schools which cater for the theological education of the children and the adults. These schools number about 1,100. They open on Sundays for about three hours and a total of 100,000 pupils are on roll.

The Imams of the mosques undergo a regular training after which the executive council of the Ulemas appoints them in different mosques. The centre pays them substantial salary on their appointment.

The Holy Qur'an has been translated in three languages. In Sarajevo there is a printing press of the Muslims from which Islamic literature is published extensively. A mosque in Belgrade was erected in 1521 by Sultan Suleman, a Turkish king of great renown. For quite a long period, it remained a prey of destiny as it was locked for ten years. It was also used as a Roman catholic church. The Imam's residential quarters are adjacent to it.

The official who came to receive us at the Ariport had already arranged an appointment with the Imam. The Imam is a young and polite man who had received his education at the Al Azhar University in Cairo. He Knows Arabic, English and French. He welcomed Sahibzada Sahib and greatly appreciated the work of the Ahmadiyya Jama'at in Europe. He told Sahibzada Sahib that the Yugoslavian Government had given religious freedom to the Muslims. It has even provided money from the public purse as a Subsidy to the salary of the Imams. The Government is aware of the fact that the Muslims are very loyal to the country and its Government and so they are regarded with respect. The mosque at Belgrade which is four hundred years old is a valuable Islamic pattern of design and planning. The dome is high enough and is very impressive. The minarets of the mosque stretch up imposingly. On Fridays, the mosque is filled with the Muslims who solemnly offer the prayers. On Eid occasions, the *salat* is offered four times to allow all to participate. Sahibzada Sahib promised to send Ahmadiyya literature to him.

From Belgrade he reached Zagreb. In this town there is a small community of Muslims. There is a mosque as well. Dr. Suleman is an educated Muslim leader of Yugoslavia, who very often attends conferences held in the cities of Europe. During these tours he has visited the Ahmadiyya mosques at London and at Zurich. He has had the opportunity of studying our literature and greatly appreciates our work.

Adjacent to the mosque at Zagreb is the place used as a Muslim club. There is a library, a sitting room and a lecture hall in it. There is also a large community kitchen there. In the evenings the Muslim youths assemble there. Tea, coffee and meals are provided. Weekly meetings are held wherein discussions on Islam take place. On Sundays, the Imam of the mosque runs a school in which 80 students are on roll. Sahibzada was taken to visit this school. The Imam welcomed him and had a long talk with him on Ahmadiyyat and our efforts for Islam. The lunch was given by Dr. Suleman. In the evening Mr. Murad had invited some influential Muslims to tea where Sahibzada Sahib was idtroduced to them. General questions which were put to him were replied very methodically and convincingly. They all seemed to have liked the efforts of Ahmadis for the cause of Islam. They also appreciated his visit to the country. They concentrated more on the advent and claims of Promised Messiah. Sahibzada Sahib talked to them at length about several prophecies of the Promised Messiah. In particular, he emphasised the prophecy which runs thus—: 'I shall cause thy message to reach the corners of the earth'

Digitized by Khilafat Library Rabwah

In the evening. the Muslims of Zagreb organised a dinner in the mosque in honour of Sahibzada Sahib.

About 50 selected Muslims were invited. After the dinner, they all assembled in the hall were Dr. Suleman welcomed S a h i b z a d a Sahib. He regretted Sahibzada's short stay in the city and wished that he had stayed longer Sahibzada thanked them for their hospitality. Soon after, the assembly started asking questions on Islam and its present condition, on Ahmadiyyat and its effect and success and on the future of Islam in the west. Sahibzada gave convincing replies and the discussion continued till 11½ p.m. At the end, the president of the Muslim Community of Zagreb thanked Sahibzada for having come to their country from so far away. Sahibzada promised to send them books on Islam and Ahmadiyyat. The discussion in this get-together proved very sueful indeed.

This tour in its memorable setting, was a great success and is the milestone in the history of Ahmadiyyat. The auspicious message carried by Sahibzada Mirza Mubarak Ahmad Sahib will undoubtedly lighten up the dark recesses caused by the devastating evils of irreligiousness in modern times. Such, on the spot, investigations and contacts are extremely essential for the furtherance of the cause of Ahmadiyyat in any country. It is certain that the present visit to Iran, Turkey and Yugoslavia will bear the desired results in the near future. INSHAALLAH.

Continued from Page 8

and Lord of the earth, the Lord of all the worlds.
And His is the majesty in the heavens and the earth; and He is the Mighty, the Wise.

48 : 5 He it is Who sent down tranquility into the hearts of the believers that they might add faith to their faith—and to Allah belong the hosts of the heavens and the earth, and Allah is All-knowing, Wise.

55:30,34 Of Him do beg all that are in the heavens and the earth. Every day He reveals Himself in a different state.
O company of Jinn and men! if you have power to go beyond the confines of the heavens and the earth, then do go. But you cannot go save with authority.

71:16,17 Have you not seen how Allah has created seven heavens in perfect harmony.
And has placed the moon therein as a light, and made the sun as a lamp?

79:28,30 Are you harder to create or the heaven that He has built? He has r a i s e d the height thereof and made it perfect.
And He has made its night dark, and has brought forth the morn thereof.

81:11,12 And when books are spread abroad.
And when the heaven is laid bare.

Digitized by Khilafat Library Rabwah

TOLERANCE

"The Turks were tolerant in religious matters and even endorsed the restoratin of the Pec-Patriarchy (1557), which in many ways replaced the mediaeval state for the Serbian people. While not interfering in the life of the people, which was based on common law where it was not regulated by the mediaeval legal codes, the Turkish authorities mostly maintained contact with their christian subjects through their representatives, the local chieftains"

"Facts about Yogoslavia"

REACHING THE MOON

Digitized by Khilafat Library Rabwah

Soon man hopes to reach the moon. (He has reached since this article was written). The moon which the children have always looked at with great longing for it, so much so that mothers, at times, feel it embarrasing and do not know how to fulfil the desire of their babies. The moon which has been the standard of beauty, especially the beauty of a beloved.

The same moon is now in the grip of man. Soon, a plaque will be placed there with the inscription of the names of the astronauts and the country to which they belong together with a brief declaration of a peaceful mission. (The plaque has been placed.) It will be to the joy of all and sundry that man should reach the moon. But till he does that a question baffles human mind. And the question is: Are there any human beings living there; or is any other kind of life to be found on the moon and other planets.

The Scientists are not sure. They are not—and cannot be—sure before the existence of a thing has actually been proved. The religionists are also trying to answer the question. Christian dignitaries are baffled more than any one else. For, if there are human beings on the moon; are they also the sinners, the same way as we poor fellows, the progeny of Adam. If they are, how have they been redeemed. Did Jesus go to their world also to be crucified and thus carry the curse of others. If he did not go there who did his job. But—what does Islam say about it ?

In an article published in the Alfazl (1.7.69) Maulana Abul Ata has given cogent arguments to prove that there certainly is some kind of life on the other planets too.

The Holy Quran, he says, starts with the words الحمد لله رب العلمين which means that Allah is the Lord of all the worlds and it is He who deserves praise and glorification of every type. The words رب العالمين indicate that there are worlds other than our own as well, and in every one of them it is God who creates and who sustains and causes the progress from stage to stage, of every thing that is there.

How many worlds are there. Nobody knows. The Holy Quran says:-

وما يعلم جنود ربك الا هو

No body knows all about the creation of God, except He Himself. That there are living beings in other planets also is clearly proved from the fact that the Holy Quran asserts that God is being praised and glorified in the earth as well as in the heavens.

Maulana Abul Ata says that there are scores of such verses in the Holy Quran which directly refer to the glorification of God in the earth as well as in the heavens and that a true believer has been asked to explore every particle of the universe and conquer it; in fact every thing exists for him—if he tries to live his life for his Creator. Also those who are wise—and believers are always expected to be very wise—they continue pondering over the earth and the skies. Holy Quran says:-

الذين يذكرون الله قياماً وقعودا

(آل عمران ۱۹۱)

They always express their thanks to God saying that O'God you have not made all these things in vain—which in other words means that they always ponder over His creation and try to benefit from every thing that comes their way.

The Maulana has quoted in his article the following verses of the Holy Quran which clearly point to the fact that thinking living beings are to be found in the other planets also.

3 : 84 Do they seek a religion other than Allah's, while to Him submits whosoever is in the heavens and the earth, willingly or unwillingly, and to Him shall they be returned ?

7 : 186 And have they not looked into the kingdom of the heavens and the earth, and all things that Allah has created ? And do they not see that, may be their own term has already drawn nigh ? Then in what thing will they believe thereafter ?

10 : 67 Behold ! whoever is in the heavens and whoever is in the earth is Allah's. Those who call on others than Allah do not really follow these 'partners' ; they follow only a conjecture, and they do nothing but guess.

13 : 16 And to Allah submits whosoever is in the heavens and the earth willingly or unwillingly and likewise do their shadows, in the mornings and evenings.

16 : 50 And whatever is in the heavens and whatever creature is in the earth submits humbly to Allah, and the angels too, and they do not behave proudly.

17 : 45 The seven heavens and the earth and those that are therein extol His glory ; and their is not a thing but glorifies Him with His praise ; but you understand not their glorification. Verily, He is Forbearing, Most Forgiving.

21 : 20 To Him belongs whosoever is in the heavens and the earth. And those who are in His presence do not disdain to worship Him, nor do they weary.

22 : 19 Hast thou not seen that to Allah submits whosoever is in the heavens and whosoever is in the earth, and the sun, and the moon, and the stars and the mountains, the trees, and the beasts, and many of mankind ? But there are many who become deserving of punishment. And whomsoever Allah disgraces, none can raise him to honour. Verily, Allah does what He pleases.

23 : 72 And if the Truth had followed their desires, verily, the heavens and the earth and whosoever is therein would have been corrupted. Nay, We have brought them their admonition, but from their own admonition they now turn aside.

24:42,43 Hast thou not seen that it is Allah Whose praises all who are in the heavens and the earth celebrate, and so do the birds with their wings outspread ? Each one knows his own mode of prayer and praise. And Allah knows well what they do.

And to Allah belongs the kingdom of the heavens and the earth, and to Allah shall be the return.

30 : 27 And to Him belongs whosoever is in the heavens and the earth. All are obedient to Him.

39 : 69 And the trumpet will be blown, and all who are in the heaven and all who are in the earth will fall down in a swoon, except those whom Allah will please to exempt. Then will it be blown a second time, and lo ! they will be standing awaiting.

42 : 30 And among His Signs is the creation of the heavens and of the earth, and of whatever living creatures He has spread forth in both. And He has the power to gather them together when He pleases.

45:37,38 All praise, then, belongs to Allah, Lord of the heavens,

Continued on Page 6

Digitized by Khilafat Library Rabwah

A Journey of A Lifetime

Digitized by Khilafat Library Rabwah

Bashir Ahmad Rafiq

Imam, The London Mosque

Cities, towns and certain places have earned their fame and high reputation for a multiplicity of causes. This might be due to their economic, industrial, political, historical or commercial superiority. History reveals the very unsteady and unstable character of the importance of such places and in fact very few of these places have survived the destructive tremors of falling civilisations.

Yet certain towns like Jerusalem or Mecca, which are not concerned with any of the above-mentioned reasons and which are neither large nor have any attraction, possess the immortal life and undying fame. They are the towns which have a simple character and which are free from the hilarious joys of life or the need of the worldly society. They do not provide any profitable market to the trader. They do not have modern industries. They are not the centres of political ideologies nor are they the centres of higher secular education. Despite all this they have an attraction of their own. In fact their pull factor is far greater than anything else. Thousands of people visit these towns annually and quench a peculiar thirst. Their spiritual intoxication increases more and more and thirst continues increasing with every visit.

In this context Mecca has a unique position. It is the town of Abraham and Ishmael set up in an uncultivated and barren valley where not even a drop of water was obtainable. It is a place where an old mother and her only child sat at the command of God under the open sky as their home waiting for His blessings. It is an old story which goes back to four thousand years. By His command the first House of God was built here. God made it a place of pilgrimage. Abraham's followers have ever since assembled there each year commemorating the great sacrifice Abraham was asked to do. Right in those sacred traditions the Muslims have also been enjoined to perform the Hajj. The circuits round the House known as Baitullah, treading the path of Hagar between the mounts of Safa and Marwa, the stoning of the satan, the prayers at Arafat, the sacrifice of the goat are a part of that great ceremony.

Mecca has stood as a result of prayers of Abraham. Its esteem was heightened when the Holy Prophet was born nearly fourteen centuries ago. Its importance was more increased when God declared it as sacred and named it as Balad-l-Ameen i.e. the town of security. The Holy Quran too contains prophecies relating to the future of Mecca. A devoted Muslim would, therefore, love to see over and over again the sacred places which Mecca contains. He would see the place where Ishmael, in his agony of thirst, kicked his heels in the sandy dust as he helplessly lay there and which caused the Zam Zam water to appear below the surface of earth. The cave of Hira, where the arch-angel Gabriel appeared to the Holy Prophet and made him to recite the first verses of the Holy Quran, makes the devotee forget the world and think of the perfect law which descended for the benefit of mankind. There are no chairs or cushions there but there are the stones over which he rested his head. The cave

at Thaur reminded the Muslims of God's protective hand over the Holy Prophet at the time of great danger. Miles away one reflects over the great victories fought by the weak Muslims in the company of the Holy Prophet and thanks God for His promised aid on each occasion. Medina has its own sanctity and associations in the form of Masjid-Nabwi, the sacred place of his residence and final resting place besides its use as a mosque. Numerous places in and around Mecca and Medina are dotted as the sacred places. A visit to these places kindles the devotees' thoughts and inspire in him not only the greater love of the master but also enhances the great respect due to God who caused these things to happen thus.

Thirteen hundred years after the Holy Prophet's advent the Promised Messiah and Mehdi took his birth in an unknown village far removed from the socially and economically progressive towns of Northern India of those times. Qadian as it was called was a very small village devoid of all the facilities of the town life. There was no telegraph office, the nearest being eleven miles away. No educational institution existed there, not even the junior school to educate the children in the elementary 3 Rs There was neither electricity, nor any entertainment nor the railway station. A cross breed of a horse driven carriage and wooden cart known as *yakka* provided the only means of transport between Qa ian and Batala. It usually took nearly four hours for the *yakka* to rattle a muddy and gutted uneven road in order to unload its jerk - beaten, shaking, dusty covered passengers at either end. A tarmac road was rarely ever seen for miles. It was in these humble environments that Hazrat Ahmad was born. There was no question of regu'ar schooling but a private study or personal coaching by the elders or a tuition by the scholarly individuals was the only way to impart education. Qadian could not be expected to have any library and so the eager students had to go to other institutions of repute to complete their educational courses.

With this village of such a little fame God had made several remarkable promises through Hazrat Ahmad. All those became vivid in front of my eyes as I journeyed thither from Pakistan in early Jannary, 1969, to attend the Annual Conference of the Indian Ahmadis. On the way at night we passed through Ludhiana. It is the city of sacred and vile memories. Here Hazrat Ahmad took the first baiat (initiation to allegiance) as he was commaded by God. The first who had the honour to be accepted was Hazrat Maulana Noor-ud-Din. Several others followed. The top of the next pick included Mian Mohammad Husein, Maulvi Abdullah Sanauri, Qazi Khwajali, Mir Inayatali, Ch. Rustam Ali, Maulvi Abdullah, Munshi Zaffar Ahmad, Munshi Rooray Khan. The baiat ceremony took place in the house of Soofi Ahmad Jan who had unfortunately passed away some time earlier. My heart throbbed with uneasiness. I wished to dash to the sacred house where my beloved master was once surrounded by such righteous souls who had received their first spiritual resurrection at his hands. I greatly wished I could have lived there and likewise had enjoyed their holy company.

Amritsar was reached shortly after. After the partition this city had lost its bloom. The commercial splendour which it once enjoyed had died away. It was during Hazrat Ahmad's days a centre of christian activities. Dr. Martin Clarke's false and inglorious criminal case of abetment of murder was conceived and cooked up here and lost at Gurdaspur. Ralia Ram's malicious report to the postal authorities against the

Digitized by Khilafat Library Rabwah

Promised Messiah was started and vigorously pursued in the court with the malicious motive of getting him punished and causing damage to his reputation. He too according to the promises of God could not succeed. Rusal Baba's enmity bore no fruit for him and after a week of the Promised Messiah's prophecy he met his dreadful end. Athim, the rude spokesman of the Christian church, too, had earned his well deserved punishment of *haviyya* (mental torture) for 15 months for uttering foul words against the Holy Prophet s.a.s. in that lengthy debate with Hazrat Ahmad for 15 days. His second prophecy on this occasion was fulfilled when at the expiry of that period unwittingly refused to give away a statement on the fulfilment of the *haviyya* prophecy and thereby invited his doom within a year. These painful thoughts on the foolishness of the enemies of the Promised Messiah in their opposition carried my imagination to the destruction of various tribes of the Biblical prophets who had opposed their messengers and warners.

As I was sunk thus in my imaginative flights the train brought us to Batala Here was a railway station well-known to every person in Qadian. The Promised Messiah usually boarded the train for outward journeys after an arduous travel of 11 miles from Qadian. This town is however, particularly associated with one of his most spateful opponent. His name was Maulvi Mohammad Hussein. Having once acknowledged Hazrat Ahmad as the saviour of Islam he on his claims of being the Promised Messiah and Mehdi turned against him heart and soul. His dubious talents in his opposition spread more and more as the days passed by. At the railway station he would go to dissuade the people who had alighted from the train advising them not to go to Qadian to visit Hazat Ahmad. All sorts of stupid stories against the Promised Messiah had been invented by him which led some of the intending visitors to change their mind. In his paper Isha'at-e-Sunna he would publish outrageous articles against him. He was out and out evil tongued man who glorified in his misdoings and opposition. God had however, several times revealed to Hazrat Ahmad about his disgraceful end. Each of those prophecies were truly filfilled.

The railway line from Batala to Qadian was opened in 1927. The Promised Messiah had on certain occasions specifically told the complaining visitors who journeyed by the jostling *yekkas* to Qadian that the time would come soon when a railway line would join Batala with Qadian. One of them was even, while he was out on an evening walk with him, shown the place. The Promised Messiah drew a line with his hand stick out in the fields and pinpointed the place where the line would be constructed. Three decades later the prophecy of the railway line passing through the indicated place was fulfilled.

On the way having once crossed the canal one could see the minaratul Masih towering high above the buildings Our hands automatically went up in prayers for the sacred town. The foundations of this minaret were laid by the loving hands of the Promised Messiah in 1903 but was delayed because of certain hindrances by the opponents in Qadian. It was, however, completed in 1916. It had the symbolic meanings as it fulfilled the Hadith of the Holy Prophet recorded in the Muslim that the Promised Messiah and Mehdi would descend by the white minaret situated in the east of Damascus. Qadian being on the east of this town truly fulfilled the prophecy.

The train having wheeled round the northern boundry of Qadian creaked

Digitized by Khilafat Library Rabwah

to a halt at the station. Here we, at last set our foot murmuring the prayers of the end of a journey.

A few of the volunteers. appointed to receive us, were present at the railway station. We were then shepherded to the town which lay before us. As we reached Darul Massih with whose each brick we were well-familiar, we were directed to the Promised Messiah's Guest House. It revived in our minds a sea of great associations of Hazrat Mir Mohammad Ishaque (May God be pleased with him) who had devoted his life to look after the guests Although he was the Secretary for Entertainment, he would often come daily to chat and serve the guests with his own hands. He would thus spend hours and hours to look to their needs and joyfully associate himself as their servant. So did the Promised Messiah who paid frequent visits to meet his guests. Once a revelation about his guests' complaint during the annual gathering in December, 1907 was vouchsafed in the words:

"O Prophet, feed the hungry and the needy". Because of the lack of sitting accommodation meals could not be served to all at once. Some shift system had to be introduced. For this some of the guests had to wait for their turn in the next shift. A few of the guests then preferred to go to bed rather than wait for their own turn. This was not known to Hazrat Ahmad who had the above quoted revelation. In the morning when he, in his enquiries discovered the truth, he called the organisers of his kitchen and urged them to pay special attention to the guests and see that no one suffered inconvenience.

Our first concern was to offer prayers in Mubarak mosque. If one has ever found the real peace of mind it is in this mosque. A prayer here makes one oblivious of the world. It has such a glorious charm. Hours and hours have been spent in this mosque by the Promised Messiah, his pious successors and the righteous companions in the true worship of the One Almighty God. Here the Promised Messiah and even his successors had spoken days after days on spiritual matters and topics of religious interest soon after their daily prayers.

Digitized by Khilafat Library Rabwah

The mosque in its early stages could aecommodate only thirty worshippers and on its walls was inscribed the revelation of the Promised Messiah:

"There are blessings in this mosque. One who enters it will secure peace."

Hazrat Ahmad was vouchsafed this revelation about the mosque five times in his life. Last time in 1887 it was again revealed to him that it offered blessings to everyone who entered it for it was full of blessings from God.

Attached to Masjid Mubarak is the sacred house of loving memories. The mosque is actually conneced with this memorable place of residence by a single door. This house belonged to the Promised Messiah. Every brick of this house reflected the sacred body which it sheltered. Every inch of the walls deserved long devoted kisses of affection for they had not only daily seen the Promised Messiah, heard him talking, seen him writing volumes about Islam but had also seen the angels descending there. Undoubtedly its every wall was a living witness of the thousands of revelations which were vouchsafed to Hazrat Ahmad. Its floor was lucky that the Prophet of the age treaded on it. By His revelations God had made this house secure and safe from the onslaught of the plague epidemic and had promised:

"I shall protect everyone who is in this house."

This prophecy was so truly fulfilled that not even a single soul was affected while plague took its toll persistently for nine continuous years all over the country.

The sacred residence reminded me of the fulfilment of several prophecies. His marriage, the birth of all his children, the demise of his son Mubarak Ahmad, the illness in the family and their recovery, his own illnesses and his recovery on each occasion and the answering of his prayers for all who approached him. This sacred abode was also the source of his extraordinary writings.

It is also the house where the Promised Messiah saw in a vision the Divine hand flicking His pen to get rid of the extra ink while signing certain Decree. The red ink drops fell on his shirt and the stain could actually be seen by the naked eyes. This miracle of creation, witnessed by Maulvi Mohammad Abdulla Sanauri, was undoubtedly a masterpiece of benevolence. Thus the whole episode seemed to be televised before my eyes as I stood quietly there.

Next to this room is attached a small room called the Baiat-ud-Dua i.e. The House of Prayer. Thousands of times the Promised Messiah had entered into the loneliness of this room for his humble supplications and rememberance of God. The midnight prayer or the special prayers were often offered there. I too, during my visit, got the opportunity to offering special prayers each day of my stay at Qadian.

As I went down the stairs of the mosque the thought flashed across my mind over the enmity of Hazrat Ahmad's cousins who took every opportunity to oppress him and create trouble in his way. Imam Din had maliciously set up a wall to block the access of those followers of the Promised Meesiah who entered the mosque through the stairs on its South east end. Apparently there were no chances of the success of the case which was filed in the court as the wall in question was entirely constructed on Imam Din land and if he had, ipso facto the right of the land then no one could ask him to demolish it as it stood on his own land. But this erection, undoubtedly, interfered with the direct access to the mosque of the worshippers who came from the southeastern side and who now had to come after having walked round a furlong's distance via the Hindu bazar. Hazrat Ahmad prayed to God and besought His help. At once series of revelations followed and in the first one the promise came in these glorious words:

"The millstone shall revolve and the heavenly decree shall descend (i.e. the hidden part of real facts about the case would revolve to the front and the truth made known). This is the favour of God which you are promised. No one dare to reject it. Say 'By God, that is the truth. It shall neither make the event different nor it shall remain hidden. A new point shall arise in this case which shall astonish you.....You shall have an open victory in this case. But there is a bit of delay in the judgement which God has decreed."

The facts of the case were truly changed as the hidden part was made known to the court. An entry in old index, which no one had noticed before, now changed the course of the events. The land in question on which the wall was built was the joint property of the Promised Messiah and his cousins. The judgment was given in favour of Hazrat Ahmad and Imam Din had to demolish the wall and was also fined. It was undoubtedly the God's hand which brought to the front facts about the joint ownership about which no one was aware.

Masjid Aqsa is a big central mosque in Qadian which can hold nearly five thousand people now for prayers. It used to be as I knew it, filled to the capacity by the people who came for Friday prayers or Dars

Digitized by Khilafat Library Rabwah

of the Holy Quran. This mosque reminded me of the numerous inspiring and thought provoking sermons and lectures by the late Hazrat Khalifatul Masih II (Peace of God be upon him). I could not take my eyes off from the pedestal where he often stood. Neither could I forget the place on the arch where he rested his left hand to support him in his scholarly long speeches nor the mihrab where he so often prostrated in *sajdas* before God Almighty as he offered his mass prayers. I also searched his way back to the stairs so that I could rush and shake my hands and kiss them in my devotion. In vain I ran to the spot and I discovered that the attempt was useless. I suddenly remembered that he was with his Maker in heavens as every living one created on this earth has one day to leave the earthly abode and go to his beloved Creator. With tears in my eyes I looked back to the pedestal and lost myself in those thoughts which were not of the immediate past but of the times of the Promised Messiah. I rushed to the year 1900 when in April he received the Divine Cammand to give the famous Divine Sermon on the Eid Day to an audience of about 200 followers. This masterly and fluent sermon is called *Khutba Ilhamiyya*. His tongue was gripped by something and he spoke so well in the Arabic language that the learned scholars like Hazrat Maulvi Noor-ud-Din and Maulvi Abdul Karim were all spell bound at his extempore speech. At the end while its translation was being read by Maulvi Abdul Karim, Hazrat Ahmad is reported to have prostrated into a *Sajaa* before Allah in gratitude to him, When he got up from it he told his followers that he had seen the words "Mubarak" (congratulations) in red ink in front of his eyes. What a great vision it was ! What a fortunate audience was there who had experienced all this with their own ears and had heard the words coming directly from the mouth of the Promised Messiah. I greatly felt prostrating in an eternal sajda before God and never rising from it.

On the first day of my stay I was dying to go and visit *Bahishti Maqbara*. It is a place where the godly men and women have been buried. It contains the very simple graves of the Promised Messiah and his several righteous companions. I stood by the grave of the Promised Messiah for hours praying continuously to God for bestowing favours on him, on the Holy Prophet, on Islam and Ahmadiyyat and Hazrat Khalifatul Massih All prayers included the names of my parents and relatives, friends and the United Kingdom Jama'at. What a consolation did I derive from these prayers is known only to God. A walk round the cemetry reveals the graves of those who had served the cause of Islam with great sincerity. The graves were well-locked after by the *Darwesh* friends in Qadian. Flowers and flowing shrubs were seen everywhere and the paths through the graves were well cleared of the weeds. A deep calm prevailed over the whole area and not even an echo was to be heard. One could only see the tears and the sound of the hissing sighs of the visitors next to you. There was no begging from the graves or their occupants but only from God.

Adjoining the *Bahishti Maqbara* one could see the site of the well-known Bagh (garden) belonging to the Promised Messiah. Mango trees are still seen there. They had outgrown in size and the other plants of the orchard had ended their natural life. Several times the Eid prayers were held there. Here a miracle too was shown by the Promised Messiah when on one occasion his eldest son

Digitized by Khilafat Library Rabwah

in an out of season period asked for an orange and Hazrat Ahmad went near the orange plant raised his hand and got one for him. This was also a place where the Promised Messiah often took his walk. Here in April, 190?, when by continuous revelations he had the warnings of the earthquake, he, with his family and the friends of Qadian had left the house and encamped till the onslaught of the tremors had died. In vain I tried to look for the marks of his footsteps so that I could kiss the earth of my beloved master the Promised Messiah. O if I had found it I would have dug it and joyfully carried it away as a never-parting sacred treasure. A heaviness of the depressing heart caught me in these thoughts of deep devotion, my head reeled and my eyes blurred. Everywhere there was a darkness in front of me as in my stretch of imagination I floated in those etherial heights. With a mind so full of getting the glimpse of the master I dared not leave that place. With heavy steps I moved slowly and silently back to the guest house. The sacred thought of the matter haunted me all the day and I went on reciting *durood* continuously and beseeching God to shower His choicest blessings on the Holy Prophet Mohammad and his servant Hazrat Ahmad.

Five days of residence in Qadian is a mockery of any visit. There is no zoo, or museum or buildings of architectural interest to see. The deeprooted touching associations and the prayer rush and the hours spent in the remembrance of God wear away the days. It is a town where simple and humble folks lived who were not concerned with the worldly glamour or wealth or show. Not one of them might have more than two shirts. Most of them lived on a single one course meal. Their houses were often of mud walls. Hazrat Maulana Noor-ud-Din lived in such a house. If he were after riches he could have easily been a millionaire. A first rate royal physician having an exemplary knowledge in medicine. Well respected by all wherever he had gone choses to give up every thing and prefers to settle at the feet of his master. Maulvi Abdul Karim, the idol of his native city Sialkot, left all his glory behind and sat at Hazrat Ahmad's feet for the rest of his life. So did Hazrat Maulvi Sher Ali, Mufti Mohammad Sadiq, Maulvi Sarwar Shah, Syed Nasir Shah, Nawab Mohammad Ali Khan, and scores of others who gave up their splendour and joined the saintly group. It was, undoubtedly a distinct set of holy men devoted dearly to God, Holy Prophet Mohammad and the Promised Messiah and the mission they preached.

Space does not allow me to mention my feelings about several other places like the School, boarding house, the houses of Hazrat Nawab Mohammad Ali Khan, Hazrat Mirza Sharif Ahmad, Maulvi Sher Ali, Mir Mohammad Ishaque and the residences of several other companions of the Promised Messiah Jalsa Salana the annual gathering which was inaugurated by the Promised Messiah in 1890 was held with all its spiritual glory. I too was asked to speak on the subject of Islam in Europe. There was good attendance there and really good speakers had been selected for the purpose.

On the following day we unwillingly returned to Pakistan.

INTERESTED
IN
Comparative Religions ?

Read :

THE REVIEW OF RELIGIONS

Address
THE REVIEW OF RELIGIONS
P. O. Rabwah, W. Pak.

Annual Subscription :
Pakistan, India & Ceylon Rs. 10/-
U.K. £ 1 ; U.S.A. $ 3.

Digitized by Khilafat Library Rabwah

A COMPREHENSIVE

COMMENTARY

Digitized by Khilafat Library Rabwah

OF THE

HOLY QURAN

You will be glad to know that the Company has now available with it complete sets of 'Commentary of the Holy Quran with English Translation'. It Comprises nearly 3000 pages [in 5 parts] and offers an exhaustive exposition of Islam with a refutation of objections raised by Christian missionaries and Western intellectuals. Its price is Rs. 125 including charges for Postage Packing, etc.

OUR PUBLICATIONS

1.	The Holy Quran with English Translation	(Art Paper) ...	Rs. 20.00
		(Khyber Bond)	Rs. 12.00
2.	The life of Muhammad	...	Rs. 7.00
3.	The Teaching of Islam	...	Rs. 2.00
4.	Ahmadiyyat or the True Islam	...	Rs. 8.00
5.	Invitation	...	Rs. 5.00
6.	Where Did Jesus Die ?	...	Rs. 2.00
7.	Attitude of Islam Towards Communism	...	Re. 1.00
8.	Our Teaching	...	Re. 0.75
9.	The Real Revolution	...	Rs. 1.50
10.	The Economic Structure of Islamic Society	...	Rs. 2.50
11.	Ahmadiyya Movement	...	Rs. 1.75
12.	Islam and Communism	...	Re. 0.75
13.	Lessons on Islam (in Four Parts) deals with prayer, special Features and History of Islam	...	Rs. 6.00
14.	In Defence of Pakistan	...	Rs. 0.75
15.	Muslim Catechism	...	Rs. 0.5

THE ORIENTAL & RELIGIOUS PUBLISHING CORPORATION LTD.

RABWAH, WEST PAKISTAN.

English Section :
Printed by Malik Basharat Ahmad, at the Nusrat Art Press, Rabwah, and published by Abdul Latif Khan for the Tahrik-i-Jadid Anjuman Ahmadiyya, Pakistan.